Malaysia Message

Singapore.

October, 1929.
Volume 39.
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The Methodist Asiatic Women's Conference of North Malaya held at the Pioneer M.E. Church, Sitiawan, Perak, F.M.S. Sept. 3rd—8th. Picture take after the Reception given by the Methodist Women of Sitiawan.

—Born to Mr. and Mrs. R. C. Levins, of the Trade and Customs Department, Kuantan, a baby boy, on September 6th, at the General Hospital, Singapore. Mrs. Levins is the second daughter of Rev. Arumugam of Klang, F. M. S.

—His Majesty the King has been pleased to award the Imperial Service medal to Mr. S. S. Manickam, the retired Goods Station Superintendent, Kuala Lumpur. Mr. Manickam is now working as Associate pastor in the Methodist Tamil Church in Kuala Lumpur.

—Mrs. T. W. Hinch and daughter Kathleen spent the last fortnight in September at the Gap, Fraser's Hill, F. M. S.

—Dr. and Mrs. George Ridout, of Asbury College, Kentucky, U. S. A., stopped in Malaya for the month of September to hold evangelistic meetings in Singapore, Kuala Lumpur, Ipoh and Penang. They worked for a year and a half in Japan, Korea and China and expect to begin a three months itinerary in India in October.

—Rev. W. E. Horley, M.B.E. and Rev. A. V. Klaus, M.A. superintendent of our Sumatra work, went to Palembang for ten days the last of August to raise funds for the Methodist Boy's School.

—Singapore was the scene of several committee meetings on Sept. 10th and 11th when the Cabinet of the Malaya Annual Conference met with Bishop Lee and likewise the Committee on Publication and Church Extension. Revs. Klaus and Prussner from Sumatra, and Revs. Pykett, Sullivan and Dodsworth were out-of-town visitors.

—Miss Nora Macky, until recently secretary of the Y. W. C. A., Kuala Lumpur, and Mr. Walter Kenneth Wilton, Assistant Superintendent, Revenue Surveys F.M.S. were married in Wesley Methodist Church Singapore, on Monday, Sept. 9th, Bishop Edwin F. Lee officiating. Following the ceremony a wedding breakfast was served at the home of Mr. and Mrs. T. W. Hinch at 4 Mount Sophia. The bride and bridegroom sailed on the "Plancius" for Medan, and spent their honeymoon at Brastagi and Prapat. They will be at home during October at Kuala Lipis, Pahang.

—Mr. Edgar H. Rue, former missionary in Singapore, writes from New York City in regard to his Malaysia Message subscription and congratulates us on our enlarged "Message." He adds "Please remember me to all of my Malaya friends, for I think of them often and much." Mr. Rue is now the financial secretary of the National Probation Association, Inc.

—Mr. Chang Hoey Chan, Epworth League Editor of the Malaysia Message, is spending his holidays from Medical School acting as housemaster for Oldham Hall.

PERSONALS

—Mr. G. S. Arumugam of the A.C.S., Klang spent his August holidays at Changi, Singapore, helping Rev. A. Eklund with the Oldham Hall Boarding School boys.

—Rev. C. Hamel reports from America, that they had a delightful trip to the homeland. Fourteen days were spent in Java, sightseeing and conducting evangelistic meetings throughout the island. A fourteen days visit to Sydney, Australia gave them a glimpse of that pioneer country, where religiously everything seems to be wide awake. Then another three weeks ocean voyage, with visits to Wellington, New Zealand, Raratonga and Tahiti, and at last San Francisco.

Three happy weeks were spent in California with relatives; and the wonderful story of mission work in Sumatra was told in several Churches. Then they went by motor-car across the Continent to Chicago, a trip which took ten and a half days of actual driving. They had good visits with the Bittner's; C. J. Hall family; Bunker's, Miss Bielski; Miss Emma Olsen; Mr. Gottschall, and the parents of Miss Redinger. Most of all a never to be forgotten stay, though only of 16 hours, with his mother, Mrs. Sara Hamel, of Marquette, Michigan. Still in time to tell them of Gods goodness, Grace and Mercy; still in time to hear her voice, see her smile, get her blessing; and then while watching her, she passed on "to serve Him," as she expressed it.

In California, Illinois, Minnesota, Michigan and Ohio he has been telling the story of Sumatra, and reports profound interest and ready response.

And now he is getting ready for a quiet season of rest and study at: North Central College, Naperville, Illinois; where he may be addressed. All send greetings to their many friends, and wish them God's blessing.

SITIAWAN NEWS

—Mrs. Douglas P. Coole was taken to the hospital at Batu Gajah. F. M. S. for an appendicitis operation the second week of September from which she has splendidly recovered. She is now at Teluk Anson with Mr. and Mrs. W. Cordle for several weeks of rest.

—Rev. Douglas P. Coole, B.D. left for Sibu, Sarawak, Borneo, on 21st Sept. This is Rev. Coole's second visit to Sarawak to assist Rev. J. M. Hoover, the Dist. Supt. with his work. An interesting account of Rev. Coole's first trip to Borneo appeared in the Sept. issue of the Malaysia Message.

—Born to Rev. and Mrs. Lee Hock Hiang, of Ayer Tawar, a baby daughter, on Sept. 5th.

—Rev. D. P. Coole's sister and brother-in-law, Rev. Leland Mann and son have been appointed as missionaries to Tokio, Japan, under the American (Congregational Church) Board. They arrived in Tokio during September. The Coole family is living up well to their parent's missionary example.

—Rev. Shih Yu Shu, pastor of the Simpang Ampat Chinese Church, is in the hospital at Penang undergoing further medical treatment. On Sat. Sept. 7th he officiated at the marriage of his grand-nephew Mr. Shih Ka-Lik of Sitiawan to a young lady from Ipoh.

—Rev. Lim Nguong Sing has become pastor of the Third Road Methodist Chinese Church. He has taken the place of Rev. Cung Ching Geng who was suddenly called home to China in July last.

A FAMILY PRAYER.

Lord of mercy, of love,
We thank Thee that Thou lovest us even for our weaknesses
And for our utter need of Thee,
As we also love those whom Thou hast given us,
Not alone for their power and virtues,
(Else who of us would be much beloved?)
But even for their weaknesses, their foolishnesses,
Their need of our strength and our care.
Thou lovest us.....with a love that asketh no return
But longeth only to pour out Thine own life for us, Thy beloved.....
Thus, O Father, would we give ourselves for those we love.
Father, grant unto us true family love,
That we may belong more entirely to those whom Thou hast given us,
Understanding each other, day by day, more instinctively,
Forbearing each other, day by day, more patiently,
Growing, day by day, more closely into oneness with each other.
Make us perfect in love for these, our dear ones,
As knowing that without them we can never be made perfect in Thee.

Subscribers Please Note

Renewal notices will be found in your copy of the magazine the month your subscription expires. In case this notice is forgotten we will enclose warning notice in the next issue and do not neglect this one.

In case you remove to another residence, please send in both your former address and the new one, both very plainly written. Also be careful to write your name legibly. This will prevent your magazine being returned to the office and numbers getting lost.

We are always thankful if we are duly informed when you do not receive an issue. It happens at times that a name is lost either in the wrapping or in alterations on the mailing lists.

THE INFLUENCE OF THE BIBLE

BY THE ARCHBISHOP OF YORK

We have become so familiar, not only with the Bible itself, but with the point of view which the influence of the Bible has created through many generations in the countries where it has been familiar, that we often do not pause to ask ourselves what it is that we really owe to it. There is in particular a very common misconception which it is becoming increasingly important that we should remove. That is the misconception which attributes to the natural genius of the European countries what in fact they learned from the Bible.

We are always finding contrasts drawn between East and West, and I suppose there are some respects in which they do seriously differ by natural endowment. They have, I imagine, certain different tendencies, rather different proportions in the scale of valuation by which they judge the various possible goals in life, and so on. But the main dfference does not lie there. The main difference lies in the conception of righteousness as the fundamental business of life. That was not natural to Europe.

ENGLAND AND INDIA

If you go back to inquire into the conditions of Europe as far as they can be estimated in the time when the New Testament was being written, you will find that it bore astonishingly close resemblance to the India of to-day. I suppose that in the Roman people there was a practical genius for government, and so there must have been in the Chinese who performed what looks like the impossible task of setting up a civilization which remained neither progressive nor retrogressive and lasted for upwards of 2,000 years.

When you turn to the religious aspect of things you find in that ancient Western world, first of all, a very lofty philosophy. You find the same in India and China. You find a certain small number of people deeply influenced and their lives genuinely affected by the principles of that lofty philosophy. So it is in India and China. You find philosophers engaged in trying to reinterpret harmoniously with their lofty principles a religion which they could not bring themselves entirely to discard and which was universally accepted by the people. It is just what you find in India and China. You find that their religion, in its main influence on the mind of the people, tended to keep them exactly where they were, preserving alike those things which were good and those which were bad in their civilization. It is exactly what you find in India and China. Moreover, in so far as some lofty souls escaped from the more polluting influence of this natural religion, it was always in the way of contemplation and not practical service.

The ultimate conception was always of some supreme Being, chiefly conceived in terms of beauty, who was adored, who was contemplated, but who had not got a will to which it was possible that the human will would have to be subjected, and therefore the will was left out of sight exactly as we find to-day in India.

RELIGION AND RIGHTIOUSNESS

The parallel between India as we know it and the Mediterranean world as it was in the time of Christ before Christianity spread the influence of the Bible through it, is very close. The great contrast in the world is not between the East and the West; it is between the countries where the Bible has had great influence and the countries where it has not. The chief merits we associate with Western civilization are not native to Europe; they were learned from Israel. They were not native to Israel; they were learned from Moses and the prophets. They were not native to Moses and the prophets, but these were taught of God.

This intimate connexion of religion with righteousness which is the great distinguishing feature of the Bible, and which has made these vast differences between countries, where the influence of the Bible has been strong, and other countries, is something which we only find in anything approximating to that degree in the Bible itself. We might find traces of the same kind of thing elsewhere, but it is nowhere the sole predominant conception.

Nowhere else do we find man progressively understanding that in order to be at one with God, what is required first and foremost is, not only an effort of the mind, but a submission of the will, and a submission of the will to God as perfectly righteous—as righteousness is interpreted through a conscience more and more illuminated by fellowship with Him.

NOT JUST HISTORY

The whole Bible is in fact written with one question uppermost in the mind. The difference between accounts which we get of the same fact, in so far as it is not due to mere inaccuracy, is due to differences in the questions which were uppermost in men's minds. Most of the Bible is a history book, but a very peculiar history book, and we treat it wrongly and miss its true point unless we realize that peculiarity and keep it uppermost in our handling of it. In most history books the uppermost question in the writer's mind is what men here or there were intending or hoping That is never the foremost question with the Biblical writers. Their question always is: What here is the purpose or the judgment of God?

(*Continued on page* 6)

The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

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FROM THE EDITOR'S DESK.

The Lull Time Of The Year

TO the sailor a lull is an interval of rest or calm between storms. It strikes us that the month of October is somewhat like that for many of our readers. It takes the month of September to get over the August holidays and settle down again into the swing of school or office. October is a bit too early to begin thinking much about Christmas. Thus it falls in between and gives us time to breathe and think a little. Would it not be well to use this month to really rest and build up ourselves? That is, we are thinking of this in spiritual terms, and we feel that most of us take altogether too little time for spiritual refreshment. Could we not use this month to build up again a rare friendship which has perhaps been broken or neglected? Would it not be possible to delve into the treasures of a great book, the product of a man's whole life's thinking and make it a part of our lives? If we have been lax in our church attendance, would it not be a good time *Now* to begin again and not wait until Christmas Sunday? If we are not very familiar with the Book of Books would not this month be an opportunity to begin a life-long search in the greatest revelation of God that mankind possesses?

Saints

IN Rufus Jones' newest book "Finding the Trail of Life," he gives the reader an insight into the forces which helped him to find the Trail of Life Speaking of those who helped him, he says:

"A little child, who had seen the wonderful cathedral windows of England with their saints in glorious colour, described a saint as "a person who lets the light come through." That is just what happens. The saint lets the light come through.

> "Through such souls alone
> God stooping shows sufficient of His light
> For us in the dark to rise by."

But my 'saints' not only let the light through for me in the dark to rise by, but they were also always pulling me upward and forward by invisible cords, somewhat as the moon lifts the ocean. Our many visitors used to tell me much about the tides in the Bay of Fundy, which was not so very far away from my home. It seemed amazing that the moon with no tackle and no derrick could lift all this mass of water high above the surrounding sea and then let it swirl sixty feet high into this funnel of a bay. But it is ever more wonderful how somebody's Life, without the attachment of string or rope, will raise a boy from low level to high and change all his goings. It is as fine a miracle as there is, and when it happens it is worth telling about."

A Little Restitution for a Little Remorse

OUT of the funny column of a religious paper comes an anecdote with far-reaching implications. A pocketbook containing a considerable sum of money had been stolen. A few days later the victim received a letter from the thief enclosing a small part of the stolen money. The letter said: "Sir: I stole your money. Remors is nawing at my conshuns, so I send sum of it back. If it naws again I will send sum more." To supply homiletical development and application for this episode may seem to be to elaborate the obvious, but it may be worth saying that this partial penitent, intent on purchasing his own approval at the lowest cash price, represents a large class of people who do nothing so illegal as stealing money. A great injustice done, a little gnawing of the conscience, a little restitution, a little temporary peace, and the hope that it may become permanent without the necessity of any further restitution. A thousand dollar profit by trick or oppression, and a hundred dollar gift to charity. If conscience gnaws again he may give back some more, but not much. A big killing at the expense of the employes, or the stockholders, or the public, but if the Lord gets his tenth he ought to be satisfied and conscience ought to be satisfied. Usually, unfortunately, it is. Perhaps a man does not realize that, in the moral field as surely as in the commercial, only at the price of bankruptcy can one settle with one's creditors at ten cents on the dollar.

Preaching the Word

BY THE REV. HENRY HITT CRANE.

Pastor Elm Park Church, Scranton, Pennsylvania.

IT says in the Scriptures that "there is no other name given among men whereby we must be saved" but the name of Jesus Christ. That does not mean that there is some mysterious magic, some peculiar legerdemain about naming His name. Name stands for personality, and the idea is that there is no other way by which a man is to be saved but by coming under the influence of the personality of God, which is most perfectly bodied forth in person of Jesus Christ. No mere Course of instruction, no certain amount of information, can make a bad man good or purge a person of his sins. There is no system of truth which can be taught, no set of books which can be read, no catechism which can change the shade of a sinful soul by so much as a shadow. But bring that life into actual living touch with the best of lives, and directly there comes upon it the strange spell of the redemptive personality of the God-man, the Word made flesh. This, above all else, is what is meant by "preaching the Word."

—FROM "EFFECTIVE PREACHING,"
Edited by G. Bromley Oxnam, Abingdon Press.

God's Way And Mine

BY THE LATE F. WATSON HANNAN, D.D.

Author of the Book on Evangelism in the Conference Course of Study.

I asked my Lord to lead me for a day,
I did not know or care what He might say;
So long as He would lead me, I'd agree
To follow paths I could or could not see,
Or try to carry loads I scarce could lift,
And move as He directed, slow or swift.
I would not murmur if the road was rough
Nor ask for more when He had giv'n enough
To meet my simple needs, both few and small—
I'd be content and thankful in it all.

But when He bade me suffer and be still
I then rebelled against my Master's will,
And said I would not have Him for my guide,
Because His will ran counter to my pride.
And yet I suffered, suffered once again,
I asked for joy, He gave me only pain.
I asked for rose-strewn pathways, sunny morns,
I chose to tread on petals, not on thorns;

But through the thorns He led me up the hill.
I murmured at His "Suffer and be still"—
I could not grasp His meaning; I was prone
To ask Him for his way, but keep my own.

But one day, when my struggles had been sore,
I asked my Lord to lead me just once more
This time I would not murmur 'gainst His will;
I'd go or stay, or "Suffer and be still."
I would not have my own way—His was best;
I'd gladly do, endure His wise behest.

And then I understood why all my pain
And thorns came to me again.
It was withdrawing, by His gentle art,
The thorns which pride had thrust into my heart,
His oil and wine, poured on sin's open sore.
The pain was just to heal, and nothing more.
His thorns were lances to relieve disease,
His hilly pathway led to plains of peace.
He meant my life for joy, for power and bliss—
Pain was remedial, work was happiness.

And so my Lord has led me all the years.
Sometimes He leads through smiles, sometimes through tears,
But each day shows me that His way is best,
For through its cloud or sunshine I am blest.

—Reprinted from The Christian Advocate, November 8, 1906.

The September Issue

The Editor feels that an explanation is due the readers of the Malaysia Message for the fact that the September issue came out so late. It was planned to hold the magazine a week in order to be able to include an account concerning the Summer School of Ministerial Training. Then the photographer was slow in getting the photographs ready so that we had to wait a few more days for the making of the half-tones. When all was ready on our part an unforeseen breakdown occurred in the press-room of the Malaya Publishing House. Thus several things combined to bring the issue out two weeks late. We wish to thank our subscribers for their patience and we trust that the 24 page edition made amends for its lateness.

Correspondence

Malacca, 14th September, 1929.

Rev. Hobart B. Amstutz, Editor,
Malaysia Message,
4–1 Fort Canning Road,
Singapore.

Dear Brother Amstutz,

The Committee on Publication and Church Extension at its Annual Meeting held in Singgapore on 11th September voted unanimously to express to the Editor and Associate Editors of Malaysia Message its appreciation for the splendid work which has been done during the past year on the magazine.

The magazine has been maintained at a high standard throughout the year. The material has been most interesting. The special effort to enlist new subscribers has greatly increased the circulation.

In view of the fact that the Editor has carried this work in addition to two other appointments the time and effort which has been put into the Malaysia Message is all the more appreciated.

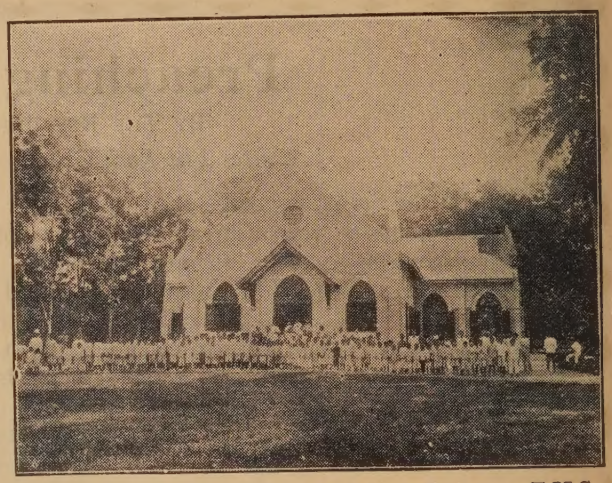
The Committee asks that this vote of appreciation be published in the next issue of the Malaysia Message.

Sincerely yours,
MARMADUKE DODSWORTH.
Recording Secretary.

Appropriate Proverbs

"THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it." What modern application of this proverb? "He that trusteth in his riches shall fail; but the righteous shall flourish as a branch." Prov: 11: 24-28. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."—13 : 7. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." —15: 17. "Better is a little with righteousness than great revenues without right."—16 : 8. "Better is little with fear of the Lord, than great treasure and trouble therewith."—15 : 16. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—19 : 17.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." —22 : 21. "The rich and poor meet together: the Lord is the maker of them all."—22:2. Labour not to be rich; cease from thine own wisdom,—23:4. "Buy the truth, and sell it not: also wisdom, and instruction, and understanding.."—23:23. "The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."—23:21.



The Pioneer Church Sunday School, Sitiawan, F.M.S.

The Influence of the Bible

(*Continued from page 3*)

THERE is nothing that the world needs so desperately as a common moral standard, a common scale by which to determine which things in life are really precious and which things are unimportant. Racial conflict arises very largely from differences in moral standards. There is no possibility that the human race will come to a common moral standard out of its aspirations. Each nation develops on its own lines, and quite rightly, provided it is controlled by something which is more than national; but there is no hope of finding a common basis for the whole life of man, which becomes more urgently important as the various nations and races are brought into closer intercourse with one another, except the declaration of His mind and will by the Great God and Father of us all.

If there is such a declaration of His mind and will to found anywhere, that is what the world needs above all things. In the Bible, leading up to and culminating in the revelation of God in Christ, we have what we as Christians are perfectly convinced is such a declaration of the Eternal God. There is the one source of hope—as for salvation in eternal things, so also for peace and harmony in temporal things. For the earth is the Lord's, and it is only as we conform our ways to His that these earthly things, no less than heavenly things, can be so guided as to bring satisfaction to our souls.

This is one more reason why we should be so intensely in earnest in carrying that manifestation of God through the world, so that all men may be able to receive it and fashion their thoughts and purposes accordingly.

—*"The Bible in the World."*

A GOOD SOLDIER OF JESUS CHRIST

REV. W. E. HORLEY, MB.E.

AFTER thirty-five years of missionary service in Malaya, as a missionary of the Methodist Board of Foreign Missions, I have recently spent part of my furlough in the ancient city of Bristol in England. One Sunday I conducted a service in a fine old Methodist sanctuary called Portland St. Chapel. It is surrounded by an ancient grave-yard and under the building is an old crypt, where the bodies of many early Methodist saints are buried, but I had no idea that Captain Thomas Webb, the man who probably preached the first Methodist sermon in America, was buried there. In the Chapel there is a stained glass window to his memory. There he stands with his scarlet soldier's coat and the shade over his blind eye.

The walls of the chapel were crowded with mural tablets and monuments and upon one of them I read the following words:—

"Sacred to the memory of Thomas Webb Esq., Captain in the 48th Regiment of foot, who died 20th December 1796, aged 72 and whose remains are interred in the recess.

As a Soldier.

He was brave—active—courageous, and lost an eye at the seige of Louisbourg 1758.

When afterwards enlisted under the banner of Christ.

As a Christian
he was exemplary
for simplicity and godly sincerity.

As a Preacher
he was faithful—jealous—successful
both in Great Britain and America.
In the latter he founded
the first Methodist Churches
and was
the principal instrument in erecting
this Chapel."

I went down into the crypt and saw his tomb. It is situated just under the chancel and I thanked God for the world wide service and influence of the Methodist Episcopal Church which this good soldier of Jesus Christ had helped by his life and preaching to found. He had first gone to America an unconverted, unawakened officer in the British Army and in 1758, when he was only 24 years of age, he lost an eye at the taking of the strongest fortress in America, Louisbourg. In the year 1765 having returned to England he found Christ at Bristol and rejoiced in the consciousness of personal salvation and joined the Wesleys. One day the preacher did not turn up to take the service and so this young lieutenant, now in his 31st year, preached the sermon. Wesley made him a local preacher and soon afterwards he was sent out again by the military authorities to America. He was appointed the master of the barracks at Albany and commenced services in his house and also in the surrounding district. Twenty-four persons were converted, half of them being whites and the rest negroes. Soon afterwards he was preaching in New York and Thames Taylor writing from New York on April 11th, 1768 to Wesley said "Capt. Webb, who was converted three years ago at Bristol, found out Mr. Embury and his helpers and preached in his regimentals. The novelty of a man preaching in a scarlet coat, soon brought greater numbers to hear than the room could contain. This obliged the little Society to look out for a larger house to hold services in. They soon found a place that had been built for a rigging house 60 ft. in length and 18 ft. in breadth."

Soon afterwards Capt. Webb was busy with Embury and others in purchasing a bit of land and collecting money to erect the first Methodist chapel in America, the old John Street Chapel, and he became one of the trustees. Retiring from the Army he became an evangelist settling on Long Island preaching in his own house, then on to Philadelphia and Baltimore.

WEBB AND AMERICAN METHODISM

DR. BUCKLEY says "If Philip Embury founded Methodism in New York, Capt. Webb was no less its founder in Philadelphia. It was he also who introduced Methodism into Delaware. He also lifted up his wonderful voice with effect in Baltimore."

Dr. Wakely expresses a doubt whether the John St. Chapel would ever have been erected without his influence and the money contributed by him. When the Dutch Presbyterian Church in Philadelphia was purchased in 1769, Lockwood recording this transaction said, "How the needful amount was raised we cannot divine, most probably the noble-hearted Webb, whose purse was never closed against the call of the Saviour and the interest of His Church afforded substantial aid." As I stood in that old Bristol chapel, which he too had erected, I thanked God for Capt. Webb and prayed that I too might be "a faithful soldier of Jesus Christ in Malaya."

Visitors from America should visit this ancient sanctuary. In the chancel apse above Capt. Webb's tomb is a strange old mural painting behind the Communion Table. In the foreground of the picture is a cemetery with dark cypress trees and large funeral urns. At the back-ground are the shining walls and potrals of the new Jerusalem. The three angel faces of little children which gaze down upon one, are supposed to be the children of the unknown artist. Two texts in old English lettering, where the "s" is written like an "f," say

Ye seek Jesus which was crucified. He is not here for he is risen."

"He was delivered for our offences and raised again for our justification."

(Continued on page 8)

A GOOD SOLDIER OF JESUS CHRIST

(Continued from page 7)

CHRIST is still preached in this ancient chapel where the man who loved America once laboured and is buried. I visited another Methodist shrine in Bristol, the dwelling house of Charles Wesley from 1749 to 1771 and where he wrote many of his most famous hymns. Alas it is a neglected monument! Its windows are broken and it is gloomy and dirty. A notice is in the window saying "For Sale." This ancient house should be in possession of the Methodist Church and converted into a museum of the relics of the sweet singer of Methodism.

From this house five of his infant children who died were carried out in their little caskets to the adjoining churchyard where a monument records the fact.

Just around the corner in Dighton St. is another house where John Wesley and other presbyters set aside De Coke Thomas on September 1, 1784 as the first General Supt. of the Methodist Episcopal Church in America. I think our great church should have possession of that house. But Bristol has another connection with America for in 1771 Asbury sailed from there for America and the Methodists in Bristol subscribed £20 for his expenses. A profitable investment indeed! There is another neglected Methodist monument in Bristol, Wesley's New Room in the Horse Fair, erected by him in 1739, where also is his house and the quarters for the preachers.

OUR great church had its real beginning in this chapel, for therein young Asbury was solemnly set apart for the work in America. The first Methodist Conference was held therein and the first stewards appointed. Cannot our church acquire this property, for it is holy ground to all the people called Methodists?

May we all be "good soldiers of Jesus Christ" even as the early Methodists were and follow the examples of Asbury and Captain Thomas Webb.

THE NURSE WHO BECAME DEACON

By Miss Gertrude Jaqes, S.R.N., of the Tai Yuan Fu Women's Hospital, Shansi, North China

A story which adds fresh glory to the work of Medical Missions

NURSE CHANG was the first trained Chinese nurse in the province of Shansi. She came to us in the early days of hospital work in Taiyuanfu as a patient, sixteen years of age, from a wealthy heathen home. Operations were necessary to her recovery and several months passed before she was well. During the latter part of this time she was able to get up, and soon was anxious to help in ward work, and in cutting and preparing dressings, rolling bandages, and later, even taking temperatures. When quite better she asked if she could stay and learn more about nursing. Now at this stage of our hospital work it was difficult to find girls who could be trained as nurses; most of those recommended for training were were of the "Sairey Gamp" type and worse, but here was a candidate of good family, who had been educated and who was keen to do the work which she had seen the missionery nurses doing in the hospital, and so she remained. After a time other probationers came, and they were able to have a certain amount of regular instruction, and later still, a training in midwifery.

It was soon evident that Nurse Chang was an exceptionally capable, "all round" nurse, good at routine work, invalauble in emergencies, and with a real gift for training others. Her patients were well looked after, nothing was a trouble to her; she was conscientious and hardworking and her love for children and her management of them was most marked. One could always rely upon her and she was a great comfort in those early days of much work and few workers. When the hospital became affiliated with the Nurses' Association of China, she passed the examinations of that Association both in general nursing and in midwifery, with honours.

A New Life Begins

WHEN Nurse Chang came to the hospital as a patient she knew nothing of the Gospel, although she had heard of the Christian religion. Her ability to read gave her an advantage over other patients; she read her Bible daily. learned to sing many hymns, and was very interested in the Gospel story. She tells us of the beginning of her belief in prayer; how that when she had finished her contract of two years in the hospital, she prayed that her parents would be willing for her to stay longer, and of the simple challenge. "If You are the Jesus these missionaries say You are, please make my parents willing to let me stay and learn more." The answer to this prayer did much to encourage her to go further, and after two or three more years she definitely became a Christian and soon joined the Church. Since that time she has always been eager to know more, and has taken every opportunity of Bible study, in Bible classes, Sunday School preparation classes and private study. She has read the Bible right through four times. From the time she became a Christian Nurse Chang has regularly put aside one-tenth of her income to be used in the Lord's work, and it is beautiful to see the jealousy with which this special fund is guarded. After over nine years' nursing the time came when she must leave the hospital to be married, and it was a very sad day for her when she went, for she had been hoping to obtain her parents' consent to remain single and continue nursing. "For," she said, "my life was saved more than once in the hospital, and best of all, my soul has been saved, too." This, was the opening to a fresh stage in her career.

A YEAR or two after Nurse Chang's marriage, some Chinese friends were anxious to establish an orphanage. This had been attempted a few times previously, but each time it had been impossible to continue, on account of the unsuitability of the persons in charge of the institution. This time Nurse Chang was asked whether she would act as matron if another attempt were made, and very soon she and her own little baby girl, "Joy," moved to the orphanage. The number of orphans was small at first, consisting of four children of one family who had no mother and whose father had ruined himself through gambling and opium. Gradually more children were added, until now she has a family of twelve to look after, and it is in this happy home that her light shines brightest. If you could see the fat, rosy, happy faces at the orphanage you would realise at once that Nurse Chang has found the work, for which her hospital training had prepared her, in the daily task of "mothering" this little family of frolicsome, lively and often mischievous boys and girls. It is not an easy piece of work to look after a dozen children in China. Imagine, for instance, making shoes by hand for this family—shoes made of many thicknesses of cloth, pasted together and then sewn with hemp—one pair of which takes a whole day to make and in some cases is worn out in a week! Another item is the training of the bigger girls in housekeeping, cooking, making clothes, etc. And last, but not least, is the daily worship in the home. Nurse Chang is a real mother, with room enough in her big heart for any little ones who come to her, and she has a great and wise love for them all. The orphanage has been established, now, for five years, and is supported entirely by voluntary contributions from Chinese friends and others.

SECRETARY AND DEACON

NURSE CHANG still takes a great interest in her old hospital and is always willing to help in many ways. She is often called upon to act as examiner for the younger generation of nurses, which come along in far greater numbers now than formerly, and the ward service for patients is often led by her. She is secretary of the Sisterhood which meets in connection with the Church in Taiyuanfu, and she is a deacon of the Church. Every piece of work she undertakes in her busy life is looked upon as a sacred charge from her Master, and all her energies are put into the fulfilment of it; she is, in fact, a real missionary. Her parents are still very staunch Confucianists, but they do not hesitate to testify to the difference that Christianity has made in the life of their daughter, and her great hope is that they will some day become Christians too.

The story of Nurse Chang has been an inspiration to many. Some of us have had the privilege of working side by side with her and have felt the influence of her character. She is absolutely sure of God and her confidence in His faithfulness dominates her whole life.

The Exploration of the Power of Intercessory Prayer. Intercession in Prayer is Fellowship in Action.

THE fact we have to face is that a vast number of earnest people do not believe much in intercessory prayer, except *officially*. They pray for others because somehow they realise that prayer completely in the first person singular would be selfish and unchristian. Further, it is in itself a help to bear a loved one's name on our lips when we pray; but as to how we really influence others by praying for them, most of us are unaware, hence the frequent amazement at "wonderful" answers to intercessory prayer, by which we really mean unexpected answers. Let us, in our prayers, experiment boldly in intercession. Intercessory prayer is dynamic; it releases power and healing for those whom we pray; it is the means by which we bring men to Jesus Christ.—*The Industrial Christian Fellowship.*

England Well Off

IF we compare the life of the individual in any class of life except that of the "landed gentry" with what it was before the War, it is unquestionably fuller and richer, if not more happy and contented, now than then. Even the unemployed are, comparatively speaking hardly more numerous; and hard as their lot is, it is infinitely less hard than it would have been and was twenty years ago. The "landed gentry" are gone, or nearly so. Their homes are empty, or bought up by the new rich; their furniture and pictures and old silver and books have gone to America, and they themselves are living on the proceeds, comfortably enough, but with most of what made life worth living, including their work—the governance of the countryside, which they did supremely well—gone. That is a void that is deeply felt, and that has temporarily unbalanced our social equilibrium; but it is a phenomenon that has occurred before in our history—most of our oldest and most aristocratic living families sprang from "trade" in the late Middle Ages and early Tudor times, or later—and which will right itself as the newcomers learn to take up responsibilities the existence of which at present they hardly suspect. We have, I think, on the whole much to be thankful for. (*Geoffrey Layman, Harpers Magazine, April 1929*).

Y.W.C.A. Hostel—Singapore

THE Y.W.C.A. Hostel at 8, Fort Canning Road, Singapore offers a permanent home to students and business girls and women, and a temporary home to travellers passing through.

Just five minutes motor drive from the City, and a walk of one minute from the Tank Road Trolley bus, it is most conveniently situated.

Set in a delightful tree shaded compound with two tennis courts, the house, recently renovated and painted and partly refurnished, is now a very charming home. It is a place of friendliness. Being the centre of club life for the Association within its grounds are all manners of social happennings,—clubs, classes, at homes, sports, etc—so its residents never lack the opportunity of meeting people and making friends. Visitors can go there for a pleasant holiday and tourists waiting between boats find it a happy resting place.

It is truly an International house, having had through the years among its residents Chinese, Japanese, Indian and Malay women, and those of practically every Western country. The food is European, and for students arrangements can be made for quiet places to study.

The charges for visitors are very moderate, and for business girls residing for a period of months the rates vary from $50,00 to $70,00 per month including everything.

A CHAPEL TALK

"The Wisdom of Shakespeare"

YOU will all agree with me, I am sure, when I say that Shakespeare was a very wise man. Some times in our study of his plays we get a bit tired and wish he had never written any, but look for the pearls in his writings. Here is one:

Many a man his life hath sold
But my outside to behold.

It is the inscription on the gold casket and it is a wise inscription, and a true one.

Three dissolute young men having nothing else to do started through the woods on a walk. Suddenly, when they had gone some distance, they saw a hole under a tree, and out of curiosity went to investigate it. What do you think! They found it full of gold and jewels. After some discussion the two older ones sent the younger back for a cart while they stayed to guard the treasure. While he was gone they said to one another, "Why should we fritter this away among the three of us?" And they formed a plot. The younger one while on his way to the village said to himself, "Why should not I get all of it? They are not doing anything to earn it." Arriving in the town he got his cart, stopped at a liquor shop, bought two bottles of wine and added poison to them, then cheerfully set off for his two friends. When he arrived under the tree they fell upon him and beat out his brains. Then one of them spied the two bottles and cried, "Well, he has thought of us anyhow. Here's to his health." And they drained the two bottles and died in agony. Selfishly, they had sold their lives for gold.

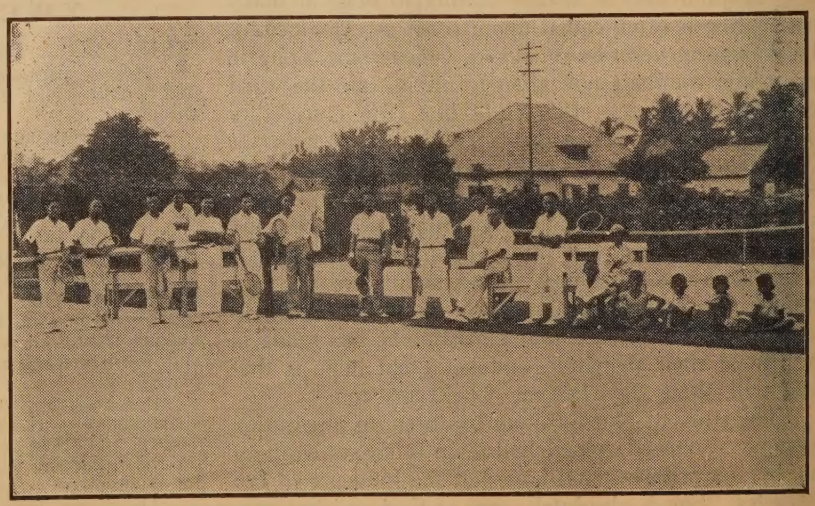
Eighty years ago gold was discovered in my native state, California. People faced the rigours of the desert that lay between California and the eastern American cities. Hundred, yes thousands, of them left their bones to whiten on the desert. Just on the edge of California is a particularly hot and dry valley which claimed so many victims that it is still known as Death Valley. Even if you go there today you will find the white bones of their mules and oxen and little crosses to mark their graves. They died in quest for gold. One man got through this awful desert, struck a rich stream whose sands were filled with gold, got two large belts full and started home. This time he avoided the desert by taking the long perilous journey around the Horn in a sailing vessel. Passing through the Strait of Magellan the boat struck and was sinking. Should he throw out his gold and swim ashore? He hesitated, then leaped overboard with the two belts still on. The weight of the gold pulled and pulled him down and he was drowned. Ruskin, when he heard of the man, asked, "Was he rich?" What do you think?

THE land of a certain farmer brought forth abundant harvests. For a time he did not know what to do. He had no place to store his grain. At last he said, "This will I do. I will pull down my barns and build greater ones." Which he did. At last he was very, very wealthy and he retired, saying to himself "Thou hast much goods and money, take thine ease, eat, drink and be merry." And the very night that he retired God said to him, "Thou fool, this night shall thy soul be required of thee. Then, whose shall all these things be?" My young friends, such is every man who is not rich toward God. Which do you think is more important, a large bank account or a great soul? Has Ghandi a large bank account? Did Sun Yat Sen have a large bank account? Those men and every man whom the world has really loved were not rich in material possessions, but they learned the law of life in unselfish service. They gave their lives for their friends and their country.

SERVICE IN LOVE

ALEXANDER sighed when he was thirty-two that there were no more worlds to conquer. Upon his return from Indian campaign he began to drink to excess and waste his life in all night revels. He had conquered his world, but not himself. The Book of Books tells us that he that ruleth himself is greater than he that taketh a city.

In Africa Dr. Stauffacher is serving God by serving a needy people. One day word came in asking him to come and dress a wound a man had received at the funeral of a chief. During the funeral there had been much feasting and drinking and the man had been



Y.M.C.A.—Tennis Section—Medan, Sumatra

wounded in a drunken fight. The doctor had to ride seven hours on mule back to get to the village. He cleansed and dressed the wound and gave instructions for its care. He was about to go when one of the men came up to him saying "Want to buy eternal life, want to buy eternal life?" But the doctor thought he was drunk and paid no attention. Just as he was about to leave the chief came and holding his bridle asked, "Want to buy eternal life?" Dr. Stauffacher was so startled he asked for it. The chief went to the boxes which were to be buried with his daughter and brought from one of them a Bible. Holding it up he said, "This is eternal life." The old chief had been wiser than he knew. The words of eternal life and truth were there, but they could not be purchased for a price in gold. Only by serving men and thus serving God can you get eternal life.

Alexander sighed that he had no more worlds to conquer, but had failed to conquer his own selfish lusts. He was killed in a drunken brawl. What shall it profit a man to gain the whole world and lose his own soul. He won the whole world and lost his own soul. Another young man was crucified when he was thirty-three. He lost his life and in the losing of it he established a kingdom without frontiers. Today his name is known, loved and honoured around the world. He bids fair to capture the heart of the whole world. Whom are you going to follow, Alexander into drunken revelry, debauchery and death; into selfish oblivion? Or are you going to follow Christ in unselfish service, going about doing good, healing the sick and carrying happiness wherever you go? Are you not going to follow Christ in service, in love, and at last into eternal life? Choose today whom you will follow, Alexander in sin, or Christ in righteousness.

THE GROWING SEASON

IT seems to be an inherent quality of any living organism, animal or vegetable, that when growth ceases, decadence immediately sets in. All around us nature is budding or bursting into bloom. The season of growth has begun. Summer will soon be here. Then the fruits will ripen and fall, the leaves will wither and die, and after a few more years shall roll the tree itself will have exhausted its vitality. The sap will no longer carry its life current through the trunk and branches, and the monarch of the forest will succumb to the order of nature and come crashing to the ground, its elements to return eventually to the earth from which it sprang.

The same rule holds substantially for the intellectual as well as the physical life. Consider the successful professional men of any community. Who is the physician or surgeon who commands the largest practice and the best fees? The one who reads the literature of his profession, and who improves frequent opportunities to slip away from home to sit with the young students in some hospital amphitheatre to which a great surgeon operate. Who is the leader of the local bar, the man marked for promotion to the bench? Is it not the man who spends more time in his library than in the court room, and who keeps himself informed by thorough courses of reading concerning the trend of jurisprudence? And is the minister, after all, so different? Is it not as fatal for him to stop growing as for an oak? Is he so abnormal that he can go on forever producing without ever replenishing his resources? Is it enough that he has the label of the college, or of the seminary, or both? Will their degrees written after his name or the Phi Beta Kappa key dangled from his watch chain keep him in touch with the stream of human thought? The question is its own sufficient answer. There is no minister who can say, I am educated; henceforth I have only to give out what I have acquired. Native gifts, personal charm, human qualities may carry him beyond his rightful limitations. But, other things being equal, the minister who makes it his definite business to learn more, to strengthen his mind, to broaden his outlook, to remedy his defects of nature and training, is the one who will be prepared to accept larger responsibilities if they come his way. And in the long run it is along the way of men do this for themselves that such opportunities come.

ALL this by way of saying that, whereas it used to be difficult for ambitious preachers to go on with systematic self-improvement, after they had completed the studies of the fourth year, it is now not only easy but delightful and inspiring. Easy, because the Commission on Courses of Study has organized ample courses for ministers of this class, and has provided a system of carefully designed helps for study. Delightful, because the men are now able to add to their reading and private study the possibility of attendance at summer schools, in which they associate with kindred spirits striving toward a common goal, and where they come under the inspiring personal guidance and inspiration of the greatest teachers, scholars and preachers.

That is what the Graduate Courses are doing for a few men—the pick of the Conferences. The number ought to be doubled and trebled this year. Facilities are ample. What is needed is for the men who want to grow to be willing to submit themselves to the conditions on which growth largely depends.

—*The Christian Advocate.*

GROUNDS FOR PACIFISM

THE following statement is one of a series from a symposium issued in England by the No More War Movement, giving reasons for faith in that movement's drastic opposition to war. "Those who declare that under no circumstances will they themselves take part in war are living witnesses to the practicability of lasting peace, and it would be difficult to overstate the value of their action." (*R. B. Walker, General Secretary, Agricultural Workers' Union*).

THE BOYS AND GIRLS

E. V. D.

"'NATURE'-STUDY"

THIS world of ours is so wonderful, so full of interesting people and things and facts that our spare moments can sometimes be profitably employed in attempting to analyse some of these. Study of people, their character, their surroundings, etc, is an extremely interesting one; and those who have indulged in the study of animals, insects and plants, tell us that this in no way is less inspiring. Discoveries of scientists are showing us that plant life is not devoid of the "human touch" or better perhaps the "Divine." Sir J. C. Bose, the famous Indian Scientist, we are told, has discovered an apparatus which registers the heart beats of a plant. Another yet, shows us that plants have their likes and dislikes, just like human beings, thriving under the care and attention of some and not of others. It appears that some plants like flattery, encouragement, a few kind words from us now and then; as is the case with a dog or a horse or our own child and insects.

Minor animals, like the spider, the lizard, the snake, the mosquito, etc. usually are passed over by us as incapable of sympathetic treatment or interesting analysis. The following extracts from the pen of a writer who is a layman like ourselves will show us that a study of these provides us not only with a free "Variety entertainment," but many little facts for our edification!

"I confess that the way in which many people treat spiders makes me melancholy. Ladies especially crush them with slippers, or else, if pretty timidity is one of their accomplishments, they invoke the "boy" to take away that "laba-laba". He picks it up with the points of his five fingers, and throws it out of the window, a miserable agglomeration of mangled limbs. Two reasons are given for this: first, that spiders are ugly; second, that they bite. Now I am not going to put forward the plea that spiders are good-looking, though that depends entirely on your point of view; but I protest against the argument in the abstract that plain looks are a sufficient reason for putting anybody to death. And as for the second reason, spiders have plenty of jaws and presumably can bite; but I have for years been searching for authentic instances of persons having been bitten by them, and up-to-date I have succeeded in collecting one of doubtful value. It was the case of a boy, who thrust his impertinent finger into a hole where there was a spider and believed it bit him. I would have bitten him under the same circumstances! The fact is that people who crush spiders ought to refrain from giving reasons for it. Those who do such things, usually do not proceed upon reason. I enter into an alliance, offensive and defensive, with spiders, and they fight my battles and slay my enemies for me. They entangle the mosquito swarms, entrap the droning beetle in full sail for my lamp, plot against the pestilent fly, and garrotte the cricket. Caucasian Insect Powder is cold comfort. When your enemy falls into the toils of a blood thirsty spider and is being bound hand and foot for execution, "there's retribution in the deed," and you feel that you are in some sort indemnified for all you have suffered.

That they are not prepossessing in their appearance, and fascinating in their ways, is in harmony with a great law of the universe. "A man may smile and smile and yet be a villain" but in nature, there is invariably a certain correspondence between the outward and the inward, between the aspect of a thing and the part which it has to play in the world, every thing is dressed as because its vocation. And it is in accordance with the eternal fitness of things that the spider should be, as to its outward appearance, sinister and forbidding. If it could look gentle and engaging as it strangled a fly, my soul would revolt against the hypocrisy of the thing; but as I contemplate the flat tableland of its head, gemmed with bead-like eyes, the complicated assortment of fangs and jaws, and other ghastly instruments of death, the eight bristling legs, and the supreme horribleness of the gross total, I feel perfectly satisfied that it was meant to do my work and to do it "Con amore".

BUT there are points about the spider which deserves our respect besides its professional qualifications. One of these is natural affection. Many good people are shocked at Dr. Johnson for loving a good hater. They fancy that if a man is too good natured to hate anybody he must be very loving, as if one who is weak on his right side was likely to be so much the stronger on his left. If a man is weak in his right hand, the chances are that he is infirm all over, and if there is no force in his aversions and hatreds, I take it as evidence of imbecility as regards his feelings generally—However—I will confine myself to my own sphere. In the animal world, the result of my observations is briefly this, that I expect very little from a mild constitutional amiability.

The love of sheep is poor stuff. If you want any depth of affection, you must seek it in the company of other strong passions. The terrible running spider, which will tear its own species, of either sex, to pieces, wherever she finds it will part with life sooner than with the white bag in which she carries her egg. Web-spiders generally weave little silken purses for their eggs, and hang them about the web. When the infant hordes break forth, which they do like a plague, all in one day, they occupy their mother's web until they are old enough to spin for themselves."

(To be continued)

OUR CHILDREN

Sweet is the world to them and fair,
Seen through the springtime's lovely sheen;
But, oh, the riad is wondrous long!
That tender mist of golden green,
They may not always find it there.

Theirs are such tiny feet to find
The long, long way that they must go;
The years must break their steps
To evenness—and as they grow,
May we have patience to be kind.

Love fondly bade that we should take
These little hands and gently lead.
Bearing the light when home lights fail;
Knowing the childish heart and need—
May we have grace that part to take.

—*Kindergarten Review.*

One evening during the summer, as Pauline's mother was putting her to bed, she said: "Now, go right to sleep, dear. Don't be afraid, for God's angels are watching over you."

Shortly afterward, while the mother and father were reading in the library, the child called to her mother. "Yes, dear," replied the mother. "What is it?"

"God's angels are buzzing around me just awful, mother," cried the little girl, "and one of 'em's bitten me."

RELIGIOUS EDUCATION

Development of Christian Character Through the Home, School and Church

R.D.S.

A SUGGESTION FOR BOARDING SCHOOLS

A most suggestive method in the teaching of Christian ideals of living comes from a boarding school in Muttra, India, under the leadership of Miss Everley. The girls of the boarding school are divided into groups and each group selects an ideal of conduct, but keeps the selection a secret, except as it shall become known through expression. After a period of one week attempting to express the chosen ideal in daily living, each group invites guesses from the others as to what it is. Following this each group puts up posters which had been made to illustrate its ideal, and also prepares a programme of songs, poems, compositions, etc. bearing on it, to which the other groups and outsiders as well are invited. A display of posters, etc. is then arranged for exhibition at the District Conference, when many parents are present. The report is that many of the girls are striving very hard to live up to their ideals. The ideals most commonly chosen thus far are such as honesty, health, cleanliness, love, kindness, obedience. Other ideals of Christian living that lend themselves readily to this plan are reverence, unselfishness, dependability, courtesy, purity, loyalty, punctuality, resourcefulness, appreciation of the beautiful, daily Bible reading, perseverance.

There are rare possibilities in this plan of teaching ideals of Christian living. There is the urge actually to practise the ideals, rather than talk about them; the element of curiosity; the touch of competition; the search for illustrative material; expression in many forms; the opportunity for resourcefulness, group consciousness and initiative.

Some constructive comments may be suggested. It is advisable to postpone the guessing for as long a period as possible, to increase the time for practising the ideals until voluntary activity is reduced to life habits. Such a plan will not run itself; it needs leadership. The plan will work successfully only in an institution where there is a corporate or organized group life. It goes without saying that a particular group may adopt several of the ideals in rotation, even though they may have been chosen earlier by other groups.

The above plan is heartily commended to the boys' and girls' boarding schools of our conferences, with the suggestion that each leader bring to the plan as much individuality and resourcefulness as possible. A modified form of the plan might be worked out in some of our Junior Leagues. The Secretary of Religious Education suggests that each organization attempting this plan keep in mind the opportunity of sharing its successes with others. Tell the Secretary about it and he will tell others. Send in exhibits of posters, etc. and they will be displayed at the Annual Conference. Poems, compositions, etc. bearing on the ideals should be sent to the office of the Malaysia Commission so that they may be available for illustrating lesson materials, etc.

SHARING

ONE of the greatest tasks before the Malaysia Commission on Religious Education is to make available to all our workers a correlated programme of materials and methods which are thoroughly suited to the work of religious education in Malaysia. Teachers, Superintendents, Principals, Pastors, Missionaries, Parish Visitors and all lovers of children and youth are urged to write and send articles and stories and pictures of successful work in religious education in Malaysia to the Secretary of Religious Education. If you have achieved success in any particular project in religious education tell about it. "Competition is the life of trade," says the modern business world. "Let us practice the 'magic of together'" is the slogan of the Kingdom of God.

CHRISTMAS PROGRAMMES

THE Secretary of Religious Education has specimen copies of the following Christmas pagents, music, etc., which may be borrowed under the following conditions: (1) Not more than three can be borrowed at one time; (2) They must be returned to the office of the Malaysia Commission within one week from date of receiving the same.

The Christmas Feast (Chinese)	5 cents
No Room In The Inn (Chinese)	5 „
Do. (English)	10 „
A Night in the Orient (Chinese)	6 „
White Gift for the King (Chinese)	6 „
The Prophetic Child (Chinese)	6 „
Uncle Chong's Christmas Gift (Chinese) ..	6 „
When the Star Shone (Chinese)	12 „
Story of Bethlehem (Chinese)	25 „
A Christmas Carol (Chinese)	10 „
The Rock (Chinese)	15 „

Any of the above can be ordered through the Committee on Christian Literature from Shanghai for the prices quoted above. It requires about twenty-five days to get them from Shanghai.

A CIRCULATING HOME LIBRARY

CHILDREN must be active and they must have friends of the right sort. It was my task, as a mother, to help plan suitable activity for my children and to help them find good friends. We found two friends of a good family and invite them to come for games. We had no club organization but had a few unwritten laws which were scarcely needed.

At first the children played games or climbed the cherry tree. Later our little friends became so interested in our children's library that I decided to try having something on the order of a public library. We made some cards on which the neighbour children could write the names of the books they wanted to take home to read, their names and the number of days in which they were to return the books. They read so eagerly and brought the books back so promptly that I later paid no attention to the time limit, but of their own accord they kept it up. Three other members were added to our group, which then consisted of four nationalities. All the children of the group read every book we had suitable to their respect ages. I was much pleased to find that the children were very careful of the books and not a book was damaged or lost.

SIDELIGHTS ON S. S. TEACHING

Sunday-school Teacher—"What is the difference between the Cherubim and the Seraphim."

Silence followed. No one seemed to know. Suddenly a little hand went up.

Scholar—"There was a difference but they finally made it up.

One of Billy Sunday's converts was a coloured man. "If you were walking along the road and saw a low branch, and on that branch a nice, fat chicken, what would you do?" Mr. Sunday asked.

"Please don't ask me that question," begged the man.

Mr. Sunday insisted upon an answer, and the Negro replied: Well, Mistah Sunday, you know Ah's only an infant in de Kingdom."

OUR SCHOOLS

D.D.C.

REPORT BY PROFESSOR GILLETT ON ANGLO-CHINESE SCHOOL, IPOH

IN many respects the school is in advance of many other English schools, in spite of the fact that Grammar is still one of the subjects in the Junior Cambridge Examination with the result that there is room for improvement in the standard of English Composition. I heard a lesson on Julius Caesar taken with Junior Cambridge B. and was struck by the intelligence shown by the boys in answering questions. They replied colloquially and without repeating the words of the question like parrots. I attended a meeting of the Literary and Debating Society, which is composed of the Cambridge Classes. Five boys spoke for about five minutes each on different subjects. Only one boy used notes. The remainder spoke *impromptu* and the standard reached by the speakers was very high. There were talks on Alcohol (this was astonishingly good), affairs in China, a short history of the Papacy, and a humorous description of "My favourite picture"—a picture seen at the local cinema. The speakers were remarkably distinct and their articulation and pronunciation showed that very great pains had been taken with the oral English of the school. At the end of the meeting, Miss King, who took an Honours degree in English at Oxford, criticised the subject matter of the talks and the methods of the speakers. I was struck by the interests and keenness shown by the boys. A great deal of this interest is undoubtedly due to the work of Mrs. Berry Hart, who produced the "Merchant of Venice" last year with some of her pupils. This year she is essaying a more ambitious venture. In addition to producing "Julius Caesar" with the Junior Cambridge Classes, she is presenting a series of dramatizations of the poems of Browning, from the selections which comprise one of the set books for the Senior Cambridge Class. I was able to be present at a rehearsal and can say without hesitation that I have rarely heard Browning's verse spoken with such intelligence and understanding here or in England. The system adopted is for one boy to take the part of narrator, while others impersonate the people of the poem. The first dramatization was "The Pied Piper of Hamelin." This was naturally the most effective of them all. The narrator showed great powers of memory, subordinated himself with rare modesty to the actors and yet managed to introduce a considerable amount of variety into his lines. The others were excellent, especially the Pied Piper, the Mayor, and the lame child. This poem is to be produced with music and a ballet of rats, and should be a great success. There was no doubt whatever that the boys thoroughly understood the meaning of the lines they spoke. Educationally this dramatization was very valuable. The other poems dramatized included "The Statue and the Bust," "The Incident in the French Camp," and "Ghent to Aix." In addition to these dramatizations, a school chorus and external soloist are rendering Browning's Cavalier Songs set to Stanford's music, and other poems set by Granville Bantock and other composers. This was quite the most interesting morning I have spent in an English school in Malaya. I do not imagine that the material available in the Anglo-Chinese School, Ipoh, is greatly superior to that in other schools, but one gets the impression that the boys are playing an active and willing part in their own education and are not merely pawns in a cramming game. I hope that similar enterprise will be shown by other schools on similar lines. Browning is essentially a dramatic poet and the local boy responds to anything that is dramatic and vivid. It was a pleasure to see the energy with which the dying hero in the "Incident in the French Camp" precipitated himself to the ground when the pangs of death seized him, and the grace and general deportment of the lovers of "The Statue and the Bust" were beyond praise.

(Signed) E. W. GILLETT, M.A., (Oxon.)
Professor of English,
NEW RAFFLES COLLEGE, SINGAPORE.

PRINCIPAL PROEBSTEL'S VIEWS ON THE QUEEN'S SCHOLARSHIP

WE are often approached to give an opinion on the question of re-establishing a Queen's Scholarship for the F.M.S. Also, one of the questions constantly before our schools is the help for students who have passed the School Certificate examination. The result of the first term's examinations at the New Raffles College have shown only too glaringly the inadequacy of the present requirements for admissions to Raffles, or any other College where higher studies are to be pursued.

Have these two questions—that of re-establishing a Queen's Scholarship and that of preparation for entrance to the New Raffles College anything in common? It seems that both are bound together in a greater problem—that of adding at least one more year's work to our curriculum beyond the School Certificate Examination.

The experience of candidates for the Queen's Scholarship in the Straits Settlements is that boys have to spend two or three years in intensive study after they have passed the School Certificate Examination. The same subjects are gone over and over and lead nowhere. The time of unsuccessful candidates is wasted as is the instruction given in the Special Classes. We are told that the Scholarship is not awarded solely on the results of the competitive examination. Nevertheless, that examination is a *sine-qua-non* condition for granting the scholarship.

It seems that the system of granting the Scholarship is wrong. It is certainly wasteful and benefits no one but one or two successful candidates. If a new and saner system of granting the scholarship could be devised, there would not be much opposition to such a Scholarship for the F.M.S. But no one is in favour of introducing the scholarship on the same conditions as those which prevail in the S.S.

The biggest task before the schools in the F.M.S. is that of raising the standard of education and providing for higher classes. At present we doubt if there is a single institution in the F.M.S. which has the keen spirit for study that is found in the Penang schools, or one which has any large—or even small—number of students who have any scholastic ambitions. As long as this condition prevails, it is useless to think of a Queen's Scholarship. Naturally the question arises as to whether such a scholarship would arouse ambition and incite our students to pursue further studies.

The answer to that question is "Yes," if it can be shown that candidates are going to benefit from the instruction and study established as a condition for receiving the scholarship. We appreciate the efforts being made to re-establish the Scholarship and our hopes are that some useful system may be worked out which will benefit not only one or two receivers of the Scholarship, but which will be an incentive to all our schools to work for a higher standard of scholarship and a greater interest in those studies which are to be pursued in institutions of higher learning either in Malaya or elsewhere.

Methodist Girls' School, Sitiawan, English Department

M.B.S.—MEDAN

THE Sports Day of the Methodist Boys' School of Medan, held on August 24, was an important event in the school year. For the occasion the football field was decorated with M.B.S. banners and flags and from the pavilion and the side lines several hundred spectators watched the events. Special guests included the American Consul, Mr. Walter A. Foote, and Mrs. Foote.

The programme began at 2.30 and included events for boys in Classes A, B, and C, that is, boys over five feet, boys between four and five feet, and boys under four feet. For the little boys there were a sack race, a potato race, a three-legged race, a blind-fold race and a 75 yard dash. These caused much amusement and excitement.

The usual races and events were part of the programme, the 220, 440 and 880 races and the 100 yard dash. There were two relay races, a tug-of-war, both broad and high jump, the shot-put and kicking the football. A three-legged race for Y.M.C.A. members caused much hilarity. The final event was the mile race, which was open to anyone, whether connected with the school or not. The victor was a Chinese boy from the A.C.S. of Penang. He was presented with a huge wreath at the finish, in addition to receiving a cup as a prize.

A pleasant feature of the afternoon was a demonstration by the Girls' School in a very pretty hoop dance, and also a fancy march drill.

As a closing number the fourth standard, winners of a drill contest in the school, put on a military drill, led by the teacher, Mr. Mhd. Saleh. Following that all the boys of the school, arranged according to class, marched before the spectators' pavilion and sat down while Mr. Foote presented the prizes.

Many of the prizes were given by old boys of the school and were very fine indeed. In all there were nearly one hundred prizes. The high point cup was won by Yong Sam of the sixth standard.

Very important in directing the crowd and helping on the field were the Boy Scouts, who acted as police and made themselves generally useful. The splendid co-operation of the teachers, the committees and the boys of the school all helped to make the day a big success.

SCHOOL MAGAZINES

THE Editor received copies of two school magazines this month. The Anglo-Chinese School, Parit Buntar, under the leadership of Mr. J. A. P. Oswald, has initiated a new venture in their school in the form of an excellent magazine called "The School Chronicle". The cover design is very original giving the school name and motto and below a sketch of a student reading in his library. The magazine boasts 26 pages and sells for 50 cents. Besides the editorial section there is a most interesting one under the caption "Present Boy's Section". Then follows one entitled "Old Boy's Section". The magazine comes to a close with reports on the Sunday school, the Epworth League, the Boy Scouts, The Museum, the Library and the Cambridge Locals. One full page picture shows two teams of footballers with the members of the school. The printing of the paper could show improvement and we are sure that the staff will correct that in their next issue. We congratulate them on this their first venture.

"The Voyager" Vol. IV. No. 1, published by the A. C. S. Ipoh, is an example of what several years experience with a school magazine will do. From the standpoint of genuine artistic taste and good printing this magazine leaves little to be desired. The reader is vividly reminded of similar magazines edited and published by the High Schools in the U.S.A. and this issue of "The Voyager" would hold its own with any of them. On the cover page is a drawing in three colours of a palm-fringed sea-coast with three fishing boats in the background silhouetted against the sky. On the second page is a coloured print of a Malayan Fishing Village, Port Weld, the work of one of the boys in the school. Then follows a table of contents containing 41 items. Throughout the magazine are attractive half-tones, featuring the school building, various plays, and sporting events. The magazine has a total of 62 pages and sells for only 50 cents or the two issues for the year for one dollar. We are happy and pleased that such a splendid magazine should be the product of one of our schools. Congratulations Ipoh!

This man is not a physician, but in a little folder he gives the following health rules: "Eat less—breathe more. Talk less—think more. Ride less—walk more. Clothe less—bathe more. Worry less—work more. Waste less—give more. Preach less—practice more."—*Christian Register.*

A man went up to a small wayside stand and ordered a cup of coffee. After he had taken a sip or two, he looked up at the clouds and then said to the man behind the counter. "It looks like rain."

"Well," replied the proprietor, "it tastes like coffee, doesn't it?—*Congregationalist.*

THE EPWORTH LEAGUE

Section devoted to the Interests of the Young People of Malaya

C. H. C.

EPWORTH LEAGUE'S GREAT CONTRIBUTION

WHAT contributions has the Epworth League organisation made towards the Church as a whole? This question is probably not an easy one to answer. principally because there are so many people, toiling for Christ, for humanity, who would not shout from the house-tops that they owe their influence for service to the training they had received in the Epworth League. But many people who had been in constant touch with this organisation can testify to the fact that many a young man and woman have been led to live a life of greater service through the good influence they have received in the Epworth League. Listen to what one of the corresponding secretaries of the Board of Foreign Missions, Methodist Episcopal Church, has to say in answer to that question. Ralph E. Diffendorffer, who visited Malaya two years ago, and toured a great deal in his capacity as corresponding secretary, therefore, speaks from first-hand knowledge. "If you were to ask the missionaries and former missionaries of the Methodist Episcopal Church, serving under forty flags the world over, "Where did you receive your early inspiration and early training for missionary service?" a large majority of them would answer, "In the Epworth League."

It is now a historic fact that the League, by its emphasis since its foundation upon the world-wide character of the Christian faith and upon the definite meaning of Christ's commission, "Go ye," first turned the thoughts and hearts of the youth of Methodism in America from the self-centered religion of the period just after the Civil War to the religion of service for all of life everywhere. Not only did the League inspire youth to serve, it trained youth to serve. And that inspiration and training brought about the great missionary revival which Methodism experienced thirty years ago and which is still being felt in the far corners of the world. Were it not for that revival, the expansion of our church's missionary service in Europe, in Asia, in Africa, and in Latin America—and expansion that came in the late nineties and in the early years of the present century—would have been impossible, there would have been at hand neither the thought, the funds, nor the personnel for expansion, were it not for these League-trained leaders.

Young men and young women found their own capacities through serving chapters, and districts, and conferences, and Institutes. Here they could speak "make a motion," present a topic, lead in prayer, express an opinion—all fundamental training often not available for them within other organizations of the church. And the church fathers, looking about for a young man or young woman for some definite missionary service, at home or abroad, found him or her through the League.

TO-DAY there are chapters of the Epworth League in every important church in India, with a total of about 15,000 members. And here are being trained the young men and young women—the true Christian youth movement of India—who are to help to reshape the nation for 1950.

So one might travel around the world and find the League molding future Christian leaders. China has 4,500 Leaguers; Korea, 2,500; Malaya and the Philippines, 2,300; Africa, 450; Latin-America, 6,000; European countries in which American Methodism has established churches, 31,500.

So as we find the youth of the world—of America, of Europe, of Asia, of Latin-America—inspired and informed and trained in Epworth League chapters we take courage and know that the light of the gospel is in safe keeping. The church of 1950, the leaders of nations and of science and of schools, are in Epworth League chapters to-day.

We bid them, as we were bid a generation ago, to "Look up, lift up," and "lend a hand" in the task of bringing the world to Christ."

TRUSTING YOUTH.

WHEN we read of the death of Mrs. Julius Rosenwald we turned to Proverbs 31:10-31 and read again the wise man's description of ideal woman. We commend this chapter to the reading of our girls who would make of life a real success. How well this modern Jewish woman met the description of this ancient poem:

"She stretcheth out her hand to the poor;
Yea, she reacheth forth her hand to the needy."

During her lifetime she was active in club work for the under-privileged; she shared her husband's interest in work among the coloured people. She established a fund to provide day nurseries for coloured children, created the Jewish industrial workshops which later were absorbed into the Jewish United Charities, and was national vice-president of the Girl Scout Movement.

That her activities, which were nation-wide, began and brought fruit first at home is evidenced by the following remarkable paragraph from her will:

"I desire to make it clear that I have made no provision under this, my last will and testament, for charitable bequests to persons outside my immediate family for the reason that I have explained to my children my wishes and suggestions in respect to contributions or gifts to institution and individuals, and I am confident that my children, in due course, in exercise of their own absolute judgment, without being liable to account to any person or persons, will make such gifts and contributions as will carry out my know wishes."

Blessed are the parents who have so taught and lived before their children that they can trust those children to carry on. This may not mean that they will do exactly what their parents would have done, nor does it mean that they will follow literally the instructions of the parents, but it does mean that they have caught the parents, but it does mean that they have caught the parent's point of view and spirit.

A good many years ago a boy going away to college took a farewell walk with his father. It was a long walk past familiar and beloved places Little was said until, when the two came to the end of the road, the father put his hands on his boy's shoulders and said: "Son, when you out for yourself, do as you've a mind to." Confident that he had done his best by his son, he was ready to trust him to carry on.

This is the principle on which the home, the school and the church must work. They must give instruction, training and example, not that the growing youth may say what we say and do what we do, but rather that the growing youth may have certain attitudes and principles, and above all the capacity to make right decisions when emergencies arise of which their elders never dreamed.

Each generation and each individual must live its own life. The best one generation can do for the next is to face and solve its own problems in the best light, to-day the gas light, to-morrow the electric or some brighter light.

Epworth Herald.

BISHOP PRAISES INSTITUTES

MEMBERS of the Epworth League fraternity, who attended the last Institute, will recall happy memories of the interesting and profitable time they had at Singapore. Few, if ever, find justifiable criticisms to make against the programme and other activities at these Institutes, and it is interesting to learn what a high dignitary of the Church thinks of these gatherings of young men and women. Bishop Hughes says: "I am myself convinced that one of the most hopeful signs of our religious times is represented in the work of the Epworth League. I am always reassured when I go to its district gatherings, and even more reassured when I go to the summer Institutes. Having seen over nine hundred present at one Institute and over one thousand at another, and having seen that lectures and classes were attended even up to ninety-five per cent, I cannot but feel that there is in our young people a splendid reminder of fine interest in spiritual things. Certainly in my youth I had no such chance for mingling with crowds of youngsters, all trying for the idealisms of Christ." Incidentally, we would remind the Northern District leaguers that they have every opportunity of attending their next Institute which will be held from April 19—23, 1930, if they start planning now.

NORTHERN DISTRICT CABINET MEET AT IPOH

AN important meeting of the Northern District Epworth League officers took place in the Anglo-Chinese School Hall, Ipoh, on September 14, the following from different stations being present: Messrs. G. S. Arumugam (Klang), J. M. Pakianathan (Kuala Lumpur), William Abraham (Kuala Lumpur), R. E. Rajanayagam (Kuala Lumpur), V. D. Kuppusamy (Ipoh), Wong Wai Lam (Ipoh). The minutes of a meeting of the Northern District delegates held at Singapore during the Institute were read and confirmed.

The meeting began at 8 o'clock in the evening, and within the space of three and a half hours most of the business matters were discussed and decided upon. Of interest to all leaguers in the Northern District is the date fixed by the Cabinet for the next Northern District Epworth League Institute. The place has not been decided upon, but the date has been fixed for April 19—23, 1930. (Saturday to Wednesday).

For the purpose of running Inter-League Sports in a manner convenient to all the leagues, the district is divided into the following sections:—

Kuala Lumpur Section. This includes the Kuala Lumpur Union, Kuala Lumpur Tamil, Sentul Tamil, and the Klang Union.

Ipoh Section. The chapters in this will be Teluk Anson, Kampar, and the Ipoh Union.

Penang Section. This section includes the Penang Union, Chinese, Parit Buntar, and Taiping.

A sub-committee will be appointed in each section to conduct the sports with the assistance of the District 4th Vice Persident. The winners in each section will meet again at the Institute. Rules and regulations will be sent out in due course.

The Northern District Epworth League Bulletin will continue its publication, and to finance it, the Cabinet has decided that each chapter contribute $2.50 per month, payable in advance to the Business Manager, the sum may paid out either from the league treasury or raised by others means. Three hundred copies will be printed and distributed to the chapters in proportion to the number of members in each chapter. The District dues fixed at $6 per annnum for each chapter. The financial year will be reckoned as from April to March.

A sub-committee, consisting of the President, the Secretary, and Mr. W. H. T. Abraham, is appointed to draft bye-laws for the Northern District Epworth League. With this appointment the meeting terminated.

CHRISTIAN SCHOOLS

Reported by C. C. SHIH *Principal.*

(The following address was given in our Yenping Boys High School, April 14, by the visiting Commissioner of Education from the Government Bureau).

My only purpose in coming to Fukien at this time is to advance the cause of education throughout the province. All I care to know is whether or not schools are organized according to government regulations, and if so we shall make no difference between public and private institutions.

Today I wish to speak on the subject, "What Church Schools have done in China, and what they should do."

1. Beginning with the Kindergarten. We Chinese did not care much about education for little children, so we paid no attention to the preparation of special teachers. Four years ago when I was instructor in a Peking Normal School we wished to establish kindergarten work but we failed for lack of teachers. Last year in investigating kindergartens in Kiangsu Province I found to my surprise that nearly all the teachers were from church schools. In Fukien I find the same condition.

2. In the Education of Girls. While in government schools the ratio of boy and girl students is fourteen to one (with no provision for any girls at all in many large areas. Ed.) the church schools have done much better and have a ratio of three to one.

3. In the teaching of Science. The science equipment and courses of instruction in the church schools have been so much better than those in other institutions that most students going abroad for farther work have gone from Christian schools. There is great need of these men in our government.

4. In Athletics. While we were establishing new schools and paying no attention to this subject the church schools were stressing its importance and are doing a fine work in physical education.

We wish to give hearty thanks for these four special ways in which China has been helped.

The Church has done a fundamental work among our young people showing them the personality of Jesus and inspiring them with the spirit of love, sacrifice, and service. I am not saying these things to flatter the foreign friends present, but I am speaking according to the facts.

I hope that in future the church schools will pay great attention to the following points:—

1. Chinese Literature. Most students from church schools are poor in this subject. The national spirit is centralized in its literature. In a survey of our leading scientists, socialists, and politicians within the last fifty years all were found to be masters of Chinese Literature. This, then, may be considered the key of success.

2. Living Standards of the People. While church schools are constructed in modern style with good light, ventilation, and equipment, it is important that students should be kept in touch with simple country life, and not become unfitted and unwilling to return to work in their native villages.

3. Registration. Church schools have always been organized as a group separated from the government institutions. They are built on our land, their students are Chinese, so we ought to form one body. They have done a great work to help us, and the government ought now to take care and help them. Registration is not meant to rob you of your schools or property, but to help you as you need. It is the only way to prevent the church schools from becoming too far separated from our society.

The church has greatly helped the country. During the military period when most of our government schools were in disorder, or closed entirely, you took the whole responsibility for the education of thousands of young men. What a beautiful work you have done!

—*Yenping Herald*

Methodist Girls' School, Sitiawan

Chinese Kindergarten.

A GREAT STORY

IN the Rev. James Aitchison's book "The Triple Chord," is the story of a message boy employed in one of the produce markets in Paris. One day he was coming from the market heavily-laden—a milk-pitcher in one hand, and on his head a large basket, filled with eggs and butter, which he balanced with the other hand. Suddenly a large dog came gambolling and ran against him, bringing him down to the ground. Everything was broken and spilled, and as in dismay he contemplated the disaster, tears rolled down his cheeks, for he feared his master would blame and dismiss him. The usual crowd gathered, and a market gardener, who had seen the catastrophe, pulled out a franc from his pocket, and, handing it to the boy, said, "If everyone here would give a little, the mischief would soon be remedied." And he added, "We are not worthy to be called men if we are not willing to help each other." The example set produced a good effect. Coppers and silver—sous and fifty-centime pieces—were handed to the lad by those round, until at length he had twenty-five francs fifty centimes. Then, just as the crowd expected him to move away happy and consoled, he pulled out of his pocket an account in which was marked the various articles he had been carrying and their prices. These he saw came to fifteen francs twenty-five centimes. This sum he took from the heap he had got, and put it in his pocket. Then, turning to a very poor-looking woman, with a child in her arms and another clinging to her skirt, he placed the balance—ten francs twenty-five centimes—in her hand, saying, "I am sure you want it more than I do." Then he turned away amidst the cheering of the crowd.

IS SCIENCE A BLIND ALLEY?

Does science give us any satisfactory explanation of the universe? No scientist of any standing would claim that it tells us *why* things happen; it tells us only *how* they happen. Science does not tell the cause of a single happening. It can only tell us that if certain things occur others will follow. The popular idea is that, in time, science will be able to explain everything. Will it, even as to the *how* rather than the *why?* A. D. Ritchie, the internationally known chemist, says, "We have succeeded in finding some order in nature, but it is equally obvious that the orderliness is not all-pervasive. The fact that the regions of nature actually covered by known laws are few and fragmentary is concealed by the natural tendency to crowd our experience into those regions and to avoid those that are unknown."

Now, through all the ages, man has always insisted on trying to find some satisfying explanation of his own nature; he has never ceased to ask the why of birth and death, of suffering and sin and happiness; he has always insisted that he himself was a personality, and that the drama of his own life, somehow, had significance. And what is the relation of science to these deep-lying instinct? Mankind will probably never find answers to their many *why's*. That, however, is not the point. The point is that mankind, age after age, has always sought answers, has always refused to remain in a purely agnostic attitude. Has human nature changed so completely that it is now going to remain for ever content with those answers of science which are no answers?

A few generations of scientific teaching cannot possibly have altered man's nature permanently. Any body of doctrine so spiritually and, speaking broadly, intellectually sterile as science can hardly satisfy the many-sided cravings of man. He will insist, simply because he cannot help himself, on some restoration of spiritual and moral explanations and values in this world. A philosophy which teaches that there can be no answer to his deepest questionings, that all his spiritual and moral values can be resolved to nothing, that he himself has no personality, not only after death but even in this world, that he is merely a bundle of "states of mind" cannot satisfy him always. When beauty, love, duty, loyalty, and all the rest have been swept away by scientific analysis, they will come again by some other door.

Civilisations may rise and fall; but man will still insist, in the face of every shred of contrary evidence, that he is a personality, that there is a scale of values which transcends the useful, that there is more in love and beauty than a complex of instincts, that there is a mystery and a meaning hidden in the universe, and he will still frame answers to his eternal *why?* If science cannot lead into some new world of interpretation, it will be thrust aside, except as a tool, and men will turn to some new philosophy of life, for his instincts are stronger than his reason, and man is more than his mind.—*Excerpts condensed from Harper's Magazine.*

Said the Scientist to the Protoplasm:
"'Twixt you and me is a mighty chasm,
We represent extremes, my friend—
You the beginning, I the end."
The Protoplasm made reply,
As he winked his embryonic eye:
"Well, when I look at you, old man,
I'm rather sorry I began!"

GRIN & BEAREM

HER MATERNITY PENSION

An old lady approached Mr. Fenby, Liberal candidate for Parliament, and asked: "What abaht my eternity pension, Mr. Fenby?"

"Your eternity pension, madam?" he asked. "I'm afraid I don't understand you. Eternity means the hereafter."

"Aye, it does an' all," fired back the good lady, "and it's what I'm 'ereafter!" —*Yorkshire Observer.*

A little girl was travelling in a tram car with her mother, a woman of very slight build.

Presently an extremely stout woman boarded the car, and sat down opposite the little girl.

The tram started off with a jerk, and the child contemplated the woman opposite her for some mintues, then, turning to her mother, inquired in a loud voice:

"Mother, is that all one lady?"—*Exchange.*

Billy, six, was exasperated with the almost continuous squalling of his baby brother.

"I bet I know why he came from heaven," Billy mused. "They put him out."—*Exchange.*

The class composition was on "Kings," and this is what one boy wrote: Wor-king; the laziest, shir-king; the wittiest, Jo-king; the quietest, Thin-king; the thirstiest, Drin-king; the cleverest Win-king; and the noisest, Tal-king."

—*Selected.*

What business is a skin game? Fur business.

What is the difference between a sigh, a motor car, and a donkey? A sigh is, oh dear; a motor car is too dear; a donkey is you, dear.

"Those whom we are pleased to look down upon as 'underwitted,'" says *Railway and Locomotive Engineering*, "are frequently very much better equipped with native shrewdness than we realize. In a Scottish village lived Jamie Fleeman, who was known as the 'innocent,' or fool, of the neighbourhood. People used to offer him a sixpence or a penny, and the fool would always choose the big coin of small value. One day a stranger asked, 'Do you not know the difference in value that you always take the penny?'

"'Aye, frin, I ken the difference,' replied the fool, 'but if I took the sixpence they would never try me again.'"

BOOKS ON THE NEW TESTAMENT IN THE J. H. T. S. LIBRARY AND AVAILABLE TO READERS

Geikie—The Life and Words of Christ.
Schweitzer—The Quest of the Historical Jesus.
Gilbert G. H.—The Student's Life of Jesus.
Edersheim—The Life & Times of Jesus, The Messiah, Vols. I & II.
Brown, J. Newton—Life of Jesus Christ.
Smith, David—The Days of His Flesh.
Barton—Jesus of Nazareth.
Papini Giovanni—The Story of Christ.
Riely—Christ The Incomparable.
Woolf, Lee—Authority of Jesus.
Kingsland—The Man Called Jesus.
Taylor, Morgan—Studies in the Life of Christ.
Stalker—The Life of Jesus Christ.
Smith, David—The Historic Jesus.
Stalker, James—Imago Christi, The Example of Jesus Christ.
Lewis—Jesus Christ and the Human Quest.
Dawson, W. J.—The Man Christ Jesus.
Weiss—The Religion of the New Testament.
Stalker, James—The Christology of Jesus.
Denny, James—Jesus and the Gospel.
Coffin—The Portraits of Jesus Christ in the New Testament.
Hall—Christ and the Eastern Soul.
Moorehead—Outline Studies in the Acts and Epistles.
Ramsay—Pauline and other Studies.
Morgan, Campbell—The Analysed Bible.
Crain, O. E.—The Credibility of the Virgin Birth.
McGiffert—The Apostolic Age.
Pope—The Prayers of St. Paul.
Hayes—John and His Writings.
Goodspeed—The Story of the New Testament.
Rall—New Testament History.
Walker, Thos.—The Teaching of Jesus and the Jewish Teachings of His Age.
Hayes—Paul and His Epistles.
Jefferson—The Character of Paul.
Steele, Daniel—Half-Hours with St. Paul.
Jenner, Mrs. Henry—Christ in Art.
Hough, L. H.—The Men of the Gospel.
Horner, Rev. Joseph—The Gospels of Matthew and Luke.
McLennan Wm. E.—In His Footsteps.
Schure, Edouard—Jesus: The Last Great Initiate.
Burch—The Ethical Teachings of the Gospels (2).
Bacon—An Introduction to the New Testament.
Peake—A Critical Introduction to the New Testament.
Buchanan, E. S.—The Four Gospels from the Latin Text of the Irish Codex Harleianus (English Version).
Stevens—The Theology of the New Testament.
Hartt—The Man Himself.
Purves—The Apostolic Age.
Stalker, James—The Four Men.
Gardner—The Ethics of Jesus and Social Progress.
Rawlinson, A. E. J.—The New Testament Doctrine of The Christ.
Bruce, A. B.—The Training of the Twelve.
Deissmann—The Religion of Jesus and Faith of Paul.
Scott—The Ethical Teaching of Jesus.
Morgan—John, the Interpreter of Christ.
Taylor, Morgan—Studies in the Apostolic Church.
Hayes—New Testament Epistles.
Snowden—Jesus as Judged by His Enemies.
Stalker—The Life of St. Paul.
Conybeare & Howson—Life and Epistles of St. Paul (2).
Farrar—The Witness of History to Christ.
Broadus—A Harmony of the Gospels.
Stevens & Burton—A Harmony of the Gospels.
Burton & Goodspeed—A Harmony of the Synoptic Gospels (3)

PROHIBITION CUTS T. B.

PROHIBITION, by improving economic conditions, is helping to reduce the mortality rate of tuberculosis, Dr. H. A. Pattison, supervisor of the medical social service of the National Tuberculosis Association, said in addressing the young college women who are studying social conditions in the Charity Organization Society's annual junior month in New York City. The educational campaign against tuberculosis and the economic prosperity of the country, which makes possible the application of this programme, are primarily responsible for the reduction of the death rate from this disease, he declared.

The disease took an annual toll of 202 of every 100,000 of the population twenty-five years ago and this figure has been reduced to 87, he said. Prohibition's part in the reduction of the death rate, he asserted, has come not so much from the reduction in drinking as from the reduction in the amount of money spent for intoxicants.

The money in the larger pay envelope that has resulted from our prosperity is being spent for good clothes, better food, better housing and the automobile, which is reducing the tuberculosis death rate by taking hundreds of thousands out into the fresh air of the country, he said.

DUCE BANS WINE

BENITO MUSSOLINI, in an interview published in the August issue of the *World's Work*, is quoted as saying that principally for economic reasons, he intends to cut down wine consumption by Italians.

"I have closed 27,000 saloons in five years," Il Duce is quoted as saying. "Give me time and I will close them all."

Italy, he is quoted as declaring, devotes 8,500,000 acres of land to vineyards, or more than half of the total vineyard acreage of all Europe, consuming the entire production within its borders and importing more, while it is unable to raise enough wheat to meet its own needs.

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